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RELIGIOUS.

APPEAL TO THE FRIENDS OF THE SABBATH.

The "General Union for promoting the observance of the Christian Sabbath" was formed in May, 1828. It is entirely destitute of funds and has but one agent, who makes no charge for the time he spends in promoting the cause of the Union. It is hoped some plan may be devised, by which funds can be raised and the labors of one or more distinguished clergymen obtained. I believe it is an admitted fact, that Sabbath breaking has become an alarming evil in our land, and threatens the annihilation of all that is dear to the Christian, the philanthropist, and the patriot.

We would therefore make our appeal to the friends of the Sabbath, of every name and denomination, calling upon them to renew their covenant obligations to keep the 4th Commandment in all its length and breadth. They will not only keep the Sabbath holy themselves, but see to it that their son and their daughter, their man-servant and their maid-servant, the stranger, and all within their gates, religiously observe that day.

There is nothing sectarian in this Union, and now nothing secular; and all denominations of Christians need this day of rest, and the abolition of the Sabbath, is not, then, necessary that every minister, and every private Christian, should consider himself under obligation to aid this good cause; by persuading all men over whom he may have any influence, to be more strict in this duty, and by forming auxiliary societies?

Something ought to be done and done speedily, to prevent the continuance of this prevailing national sin, and the only means to be used are moral suasion.

This evil has the sanction of our rulers, by their example, as well as the laws, which oblige a certain class of our citizens to violate the sacred hours of every Sabbath, and this has given great strength to those who habitually trample on its authority.

Judges of courts, and lawyers, in some parts of our land, travel on the Sabbath while passing from one circuit to another, as they do on other days. Some members of our State and National Legislatures set the same pernicious example. This wickedness in high places, and such as would once have filled the friends of liberty and religion with disgust and alarm. Many merchants and agents of manufacturing establishments, cattle and horse drovers, pursue their business and their pleasures on that day.

Stages pass through our streets to the great annoyance of the sober and moral, and to worshipping assemblies; while the profane and thoughtless collect by thousands to see and be seen. The tens of thousands who manage our canals and steamboats, the bustle of the Inn, the complaints of the cook, the porter and the steward; multitudes who are constantly travelling on business and for pleasure on the Lord's day, proclaim that we are a nation of Sabbath breakers.

In London there are from 30 to 30 trades, at which men work and enjoy no Sabbath; and there are many in our own land of which the same may be said.

There are not less than 50,000 persons employed on and about our canals; and beside these, are the countless idle multitudes which crowd the banks, bridges and locks, and the travelling passengers, and the most of these have no Sabbaths.

I will say nothing of the rail roads in this country, but when we look to the single rail road from Liverpool to Manchester, only 36 miles in length, where they take on the Sabbath £500 for toll, (and it is said on an afternoon at Liverpool, 10,000 persons will collect on that day, to witness the arrival of the cars.) we can form some idea how it will be with ours.

There are many steamboats in this Union; their passengers are numberless, and most of them keep no Sabbaths while passing from one part of the country to another. On the single river, Mississippi, there are about 300 steamboats, on board of some of which may frequently be seen, at a time, 300 or 400 passengers.

These boats employ 7 or 8,000 men, and all this mighty throng enjoy no day of rest, no day to think of another world.

We have more than 8,400 Post Offices, and about 26,000 engaged in that department and in transporting the mail, which is sent annually, in steamboats, stage coaches, and on horseback, 14,500,000 miles. Much of this business is done on the Sabbath.

Persons employed in stages and steamboats, those who live in large public houses, are acquiring irreligious habits; for few of them keep the Sabbath. Soon their places will be left vacant, for they not usually last more than 5 or 10 years; and sons, religiously and morally educated, often do and will go to the same employment, and share the same unhappy fate.

I have heard many of these injured and oppressed men exclaim with tears in their eyes, "We scarcely know when the Sabbath returns." Though at first they reprobated against working on that day, their consciences were quieted, by being told by their employers, that the works they do are "works of necessity and mercy." Long established custom and our laws now compel a part of this class of people, habitually to profane the Sabbath, or they are immediately thrown out of employment. And will it be innocent for Christians and philanthropists to sit still and see the thousands and hundreds of thousands of our laboring poor, go from this Gospel land to perdition, without putting forth a single effort to redeem them?

For the sake of a sumptuous dinner many will keep their domestics from hearing the preaching of the Gospel, and even from reading it; and the cry of all these different classes of people, whom we compel to toil 7 days in a week and pay them for but 6, and the groans and the pains of the weary animal, chained daily, and weekly, and yearly to his task, if he chance to live so long, toiling for our pleasure or benefit, have already gone up to heaven. They have been heard and are all registered in the black catalogue of our crimes; and what can compensate for the loss of these souls? Who will answer for this accumulating guilt?

It is high time we were awake to this subject. Those opposed to a reform are, at least virtually, opposed to the Bible, the Christian and the Christian's God. They are undermining the pillars of our independence, sowing the seeds of dissipation, and other property.

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crime and death. They know not what they do—leave them to their own way, and the horrible scene of slaughter witnessed in the revolution of France, when they burned their Bibles and blotted out the weekly Sabbath, will soon be acted over in this country.

In the highly favored land of New England little, comparatively, is seen of the profanation of that day; but, could you travel through the great valley of the Mississippi, extending from the Alleghany to the Rocky Mountains, and from the Gulf of Mexico to the Lakes, you would see among the almost 5,000,000 of inhabitants, enough to cause you to exclaim, without a speedy change our country is ruined.

Many of the inhabitants of this great valley are learning to profane that day of rest, and treat with contempt all that is sacred. In a few years that people will wield the destinies of this nation; for their increase is without a parallel. During two seasons, last summer, 700 teams going west with families, crossed at one ferry on the Mississippi. And it is supposed that 8 or 10,000 foreign emigrants passed last season through the village of Cleveland, where I reside.

In the United States in 50 years from this time are to have 50,000,000 of inhabitants, and in 100 years 200,000,000, (which they will have if they increase in the same ratio as they have for the last 50 years.) It is evident that the voice of the west will be heard and their strength felt on every legislative question which will come before this great people. And suffer them, while they are forming their character, to throw off all reverence for the Sabbath, and they may soon vote away, not only our Sabbaths, but our Bibles and our consciences.

When we look at the rapid march of improvement, the increase of our population, and the consequent additional temptations and facilities to profane the Sabbath, I think we have great cause of alarm. We can well remember when, in this nation, the first steamboat was building, the first grain obtained for a canal—when there were but few coaches to aid the traveller in his journey, and when we had no Sabbath mails; but now we can scarcely travel where the sound of the bugle and the stage horn are not heard on the Sabbath. Our rivers, lakes and canals swarm with Sabbath breaking boats, and our public roads with Sabbath stages.

Going on at this rate 100 years, when we may have in the U. States 200,000,000 of inhabitants, who can calculate the amazing balance in public sentiment against the Sabbath? This is no fiction, but matter of sober calculation; something tangible, the truth of which every man may have the means of knowing.

But there is yet, here and there a bright spot. Happily for poor laboring men and women, who are held as slaves on the Sabbath, by selfish and sordid men, there are those who feel for their welfare, and will labor to promote it.

A "Sabbath Protection Society" has been formed in London, designed principally for the benefit of this abused class of people, and petitions have probably gone to Parliament before this time, to prohibit the transaction of any commercial business on the Sabbath.

Some of the journeymen printers in the offices of daily publications, in our country, have requested their employers to make arrangements that they may not be obliged to labor on that day.

In Liverpool and Calcutta there have been societies formed for promoting the sanctity of the Sabbath—and Christians in every land are beginning to know, that less keep that day, as it should be kept, and many do not honor it at all.

25 gentlemen out of 30, who own coaches in and about London and run them on the Sabbath, have entered into engagements to stop their teams on that day, on the condition that the other 5 will follow their example. Thus we see, that not only in this, but in other Christian nations, there is an increasing interest on this subject, which ought to stimulate us to greater exertions.

If any doubt the necessity of a Sabbath, in order to the maintenance of our civil and religious institutions, let them look to those nations which have made the experiment of living without one. What was ancient Rome, with her 6 or 7,000,000, when she had no Sabbath, but the grand theatre of inhumanity and crime, whose deleterious influence has ever since, been felt all over the world?

What was France when she introduced her deities and blotted out the weekly Sabbath? What have been Mexico and South America? And what may be asked, what are they now? And what has been every Christian nation contending that heavenly institution?

Pagan nations have their Sundays, or seasons when they worship the sun and other idols; they fear their gods, and are faithful worshippers; but we have no fear of the "King of kings and Lord of lords," if we disregard the 4th Commandment.

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ness, has set apart a portion of our probationary existence, in which we are commanded to seek its welfare; and he who would devote this portion of time, so set apart, to other objects, endangers the soul. A general, habitual, and continued desecration of the Sabbath, to the moral world is worse than war, famine and pestilence to the natural world.

Should our streets and fields be deluged with human blood, brother raise his hand against brother, and neighbor against neighbor; should the heart of the widow mourn in solitude, and orphans cry in every city, village and hamlet; war would cease, peace and safety be restored, and the desolate places replenished with peaceful and happy citizens.

Though famine should sweep over the land, blight the corn, blast the flower dry up the fountains, and man and beast, for a long time, continue their piteous moan, while many pine away and die; the genial rays of the sun and fertilizing shower will clothe again the fields, in all their native beauty, graineries will be filled, and man exchange the look of sorrow for that of health and joy.

Pestilence, silently stealing his way at midnight through our streets and into our dwellings to make his approach more sudden and awful, slaying, with resistless fury, his thousands, hurrying to a premature grave the companion of our youth, or the child of our adoption, converting the whole land into one vast cemetery, is awful in its consequences. But God will say to the destroying angel, it is enough; health and cheerfulness will succeed, and his ravages be forgotten. But not so with the habitual contempt and profanation of the Sabbath, among a people who have taken the Christian religion for their guide.

In the case of war, pestilence, and famine, good days return again, though long absent. But "blot out the Sabbath, and the whole of that moral light which has dawned upon our benighted world, and has been so successful in guiding bewildered travellers to a haven of rest, will in a few years go out, and be succeeded by a night of terror and thick darkness, through which man would grope his weeping, despairing way to perdition."

The Bible would lie and moulder to dust, a swift witness against us for our abuse of it; and those who preach the glad tidings of salvation to a dying world would soon be gone, and no one appear to fill their places and point the weary pilgrim to a peaceful home. But liberty, morality and religion would sink into one common and perpetual grave; while prayer, and praise, and God, and heaven, and hell, would be forgotten.

HARMON KINGSBURY, Agent.
Boston, Feb. 17th, 1831.

DR. CODMAN'S SPEECH.

This speech has been published in a pamphlet form by Messrs. Peirce and Parker of this city; but the importance of the subject and the excellence of the reasoning render it desirable that those of our readers who cannot obtain the pamphlet, should have the privilege of reading the speech.

[At an adjourned meeting of the Board of Overseers of Harvard College—held in the Senate Chamber in Boston Feb. 8, 1831. The Committee consisting of Dr. Spooner, Rev. Dr. Codman, and Rev. Mr. Walker, to whom were committed the Statutes establishing a Theological Faculty in the University, reported, that a majority of the Committee were in favor of recommending a concurrence with the proceedings of the Corporation, in the establishment of a Professor of German literature, and moved that the subject be re-committed and postponed to the next stated meeting of the Board.

—The motion being seconded, Dr. Codman thus addressed the Board.]

MAY I PLEASE YOUR EXCELLENCY. It is with great reluctance that I rise to offer a few remarks on the Report of the Committee now before this Honorable and Reverend Board, and in favor of its recommendation for further consideration.

With my highly respected Colleagues on that Committee I had the unhappiness to differ in opinion. They were in favor, as appears by their Report, of recommending to this Board a concurrence with the proceedings of the Corporation in the establishment of a Theological Faculty in this University. Although on many subjects that have come before this Board, as in the establishment of a Professor of German literature, I have cheerfully given my voice in favor of concurrence with that truly enlightened and dignified body, and although I have great confidence in their wisdom and ability, and sound judgment, yet on this occasion I was constrained, I trust from honest and conscientious motives, to differ from them as to the expediency of establishing a Theological Department in the University, and I feel it my duty to state to this Board the reasons of my dissent from the Report of the Committee.

In the remarks which I beg leave to offer on this subject I shall confine myself to the question of expediency. Whether, in the existing state of public opinion on religious subjects in this Commonwealth, it is expedient for this University to descend from that high and elevated station which it ought to hold as the University of the State, and by the establishment of a Theol. Department, lend its mighty influence to the support of any one set of professing Christians? With regard to the denomination of which the proposed Theological Faculty is well known to consist, I am far from wishing to make any invidious or unkind remarks. Many of my intimate friends and relatives belong to that denomination. The doctrinal views of the three Professors, both of which find, in the Sabbath, a necessary and invaluable friend. This day was given to our first parents in their innocency, and was designed for the temporal and spiritual benefit of all mankind. They kept the first entire day of their existence, as the Sabbath of the Lord; by it they were taught, that the body would need a day of rest, and the soul spiritual food; and these could be secured by this institution.

The natural eye cannot always behold the light, and the body endure fatigue, without sleep and repose; and God has appointed a set time for this refreshment, not leaving it to the caprice of the multitude to determine when and what that time shall be. The night is that time, and the law of nature forbids that it should be used for other purposes—and he who dares habitually to violate this law, is guilty of suicide.

But the night is not enough for rest, even for the body, as may be seen by looking to those men and animals, who by the wickedness and inhumanity of men, are compelled to toil, day after day, without reference to the Sabbath—there must be a day of rest. And the mind of man, if we had no heaven to gain and hell to shun, is so constituted, that it needs a day when it may relax from worldly care and anxiety, which would qualify us to renew our business with greater facility and delight. This may be considered the rest of the mind, and gives a pleasing and necessary variety.

But we have an immortal part, which claims our care; and our Creator in infinite wisdom and goodness, has set apart a portion of our probationary existence, in which we are commanded to seek its welfare; and he who would devote this portion of time, so set apart, to other objects, endangers the soul. A general, habitual, and continued desecration of the Sabbath, to the moral world is worse than war, famine and pestilence to the natural world.

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sive advantages granted by the State to any religious sect.

It is well known that in this Commonwealth there is a great diversity of opinion on religious subjects. To mention no others, there are Orthodox and Unitarian Congregationalists, Baptists, Episcopalians and Methodists, all highly respectable in numbers and influence—and all directly or indirectly interested in this University.

To this ancient and venerable seat of learning, patronized by themselves, it is natural that they should wish to send their sons to receive the advantages of a liberal education. And, Sir, could they be assured that the University was only a literary institution, and had no necessary connection with any religious sect, they would cheerfully avail themselves of the privilege of placing their children under its fostering care, and not be under the necessity, as they repeatedly have been, and now are, of sending them elsewhere.

It may be said that every College must have its distinctive religious character,—and, that as the government of Harvard University and many of its friends and patrons are of the Unitarian denomination, it is right and proper that they should have a Theological department of that character. I would allow the force of this argument, may it please your Excellency, if Harvard College had been founded by Unitarians, and if it were not so intimately and so inseparably connected with the State. But, Sir, it is well known that Harvard College was not founded by Unitarians, but by Orthodox Congregationalists. The Professorship of Divinity was not founded by Unitarians, but by a Calvinistic Baptist, of precious memory, who, in the very statutes which you are advised in the Report on your table, to adopt, expressly requires that his Professor should be "of sound and Orthodox principles." On this subject I will not enlarge. It is attended with too many painful associations.

But, Sir, I would remark on the peculiar relation which this University bears to this Commonwealth. It is the child of the State. The State has always been its nursing mother. It has contributed largely to its funds. It has ever taken a deep and lively interest in its prosperity. The Executive and higher branches of its legislature have, from the beginning, been its constituted guardians.

Sustaining such a relation to the Commonwealth, ought it to assume a controversial aspect on the subject of religion? Ought it to be devoted to the interests of any religious sect or denomination, however excellent that sect or denomination may be? Sir, in the present state of religious opinion, I have no wish that this University of the State should be devoted to the propagation of the sentiments of the pious Holis, and of our pilgrim fathers. I venerate these sentiments, and I honestly believe them to be the truth of God; but I know that many, equally honest and sincere, differ from me on this subject. Let me have a Theological School to which I may send my children with a good conscience, after they have received their classical education at the University, and let those who differ from me, also have a Theological School; but let that school be distinct from the University, and let us all have one common Alma Mater, who shall acknowledge us as her children, without any regard to the religious denomination to which we belong.

It may be said, that a University is not complete without a Theological Department. Divinity is one of the three learned professions, and ought to be as distinctly and thoroughly taught as Law and Medicine. In answer to this, I would remark, that, if a system of divinity could be agreed upon, in which all the religious denominations in the Commonwealth could unite, the argument might have weight. But this, I am sure, all would agree, would be a Utopian scheme. No, Sir, in the present state of religious opinion, it is impossible for any Theological Faculty, however excellent, to give universal satisfaction to the people of this Commonwealth. There is but one way, may it please your Excellency, in which the views and feelings of the whole people can be met, and that is, by not having any Theological School connected with the University.

I have no objection that the Unitarians should have a Theological School,—but let it not be connected with Harvard College. The Orthodox Congregationalists have one at Andover; the Baptists have one at Newton; and the Methodists, I believe, have one at Woburn;—and let the Unitarians have theirs in any of the pleasant towns or villages in Massachusetts. And let the young men of the Commonwealth, destined for the sacred office, after they shall have completed their classical education at Cambridge, which no college in the Union can better supply, let them then make their selection of a Theological School. Let one go to Andover, and another to Newton, and another to Woburn, and another to such place as the Unitarians may think proper to designate for the location of their school.

But, Sir, it may be said, that the Theological School is already established at Cambridge, that Professors have already been appointed, and Students are under a course of Theological instruction. I know it, may it please your Excellency, and I deeply regret it. In the year 1815, I believe, certain funds were raised by subscription for the promotion of Theological Education in the University, and received and held by the Corporation—and in 1819, (not during the session of the Legislature, but in the month of July,) a Constitution was adopted for the Theological Department—and approved at a regular meeting of the Board of Overseers. This Constitution recognizes the existence of the Society for promoting Theological Education at Cambridge—which was represented by a certain number of Trustees.

It may be asked—why were not the same objections made to the adoption of this Constitution as are now made to the adoption of this Statute under consideration? Sir, I can only answer for myself. I had not then the honor of being on the Committee to whom that constitution was referred. Had I been, I should have felt it my imperative duty to have attended particularly to the subject, and to have protested against it. It is true I was then a member of this honorable and reverend Board, and I ought, perhaps, to have been more watchful than I have been, against what I conceive to be an encroachment on the religious liberties of the Commonwealth. But not being called to the special service of a committee, I must confess, the constitution of the Theological Department which passed this Board in 1819, escaped my notice.

But, Sir, if we have misjudged in times past in connecting a Theological department in any shape with this University, shall we persist in our error? Is it too late to retract our steps? Is it not better to acknowledge that we have erred, than to forfeit the confidence of many religious denominations in the State?

But, Sir, there is one important difference between the constitution of 1819, and the proposed

Theological statutes. The responsibility of the Theological department was according to that instrument, shared at least by a Theological Society independent of the University. By the proposed statutes it is wholly assumed by the University. The Theological department is made to all intents and purposes, a constituent part of the University, and whatever may be the character of its theology, it must now be viewed, in the eyes of the world, as the Theology of the University of this Commonwealth.

Sir, it has been said, that the course recommended by your Committee, is the least of two evils. Several truly liberal and high minded Members of this Board, have, without hesitation, expressed their regret, that a Theological School should, in any shape, have been located at Cambridge. And, Sir, I have no doubt, that many of our liberal sentiments, who love this University and fear the consequences that may result to its prosperity, from the measure under consideration.

But what can now be done? The Theological School has been established at Cambridge. It has collected funds from those who were friendly to the object, to the amount I am told, of about \$50,000; with part of which they have erected a building for the accommodation of the School. It has already a partial connection with the University, the whole funds and the appointment of the Professors, being under the direction and control of the Corporation. Legal opinions, it is understood, have decided that the Theological School cannot now be completely severed from the University, without incurring a forfeiture of these funds. Under existing circumstances, what can be done? Sir, it is not my province to extricate gentlemen from a difficulty into which they have thrown themselves. But I am willing, as far as possible, to endeavor to assist them. I would say, then, let the forfeiture take place.—What is money to principle? What is \$50,000, contributed, chiefly, by one religious sect, to the general prosperity of the University, which is the common property of all denominations in the Commonwealth? And let Unitarians raise new funds and establish a Theological School in this city, or in Salem, or in any other town in the State. But if gentlemen are not willing to make such a sacrifice, if they still wish to retain their money and their buildings—let them do it—and let them be under the direction and control of a Unitarian Theological Society, but let the President of Harvard College and the Boards of Corporation and Overseers stand aloof from the connection. (To be continued.)

To the Editor of the Boston Recorder.

Sir,—As you recently copied into your paper an article from the Christian Watchman respecting Harvard College, you will have the kindness to insert also the following from the Boston Courier, in which an important error is corrected?

Yours respectfully,
HARVARD COLLEGE.
To the Editor of the Courier.

A writer in your paper some days since, in treating the subject of the Theological School in Harvard University, has fallen into an error of no small magnitude, respecting the funds from which that school is to be supported. He speaks of it as a sectarian institution, which is to be built up from the monies of the State; and is very earnest on the propriety and wrong of this appropriating for one denomination, what has been drawn from the pockets of many.

I beg you will inform this writer, and the public, that he is altogether mistaken in point of fact. The Theological Department is supported by donations from private individuals, expressly given for this very purpose, with some

and religious
simple and un

POETRY.

BIRTH OF THE PRINCE OF PEACE.

By S. T. COLERIDGE, Esq.

The Shepherd found his hasty way,
And found the lowly stable-dale
Where the Virgin-mother lay;
And now they check their eager tread;
For to the Babe that at her bosom leant,
A mother's love the Virgin-mother sang.

They told her how a glorious light,
Streaming from a heavenly throne,
Around them shone, suspending night;
While sweeter than a Mother's song,
Hest Angels heralded the Saviour's birth,
Glory to God on high! and peace on earth.

She listened to the tale divine,
And closer still the Babe she pressed;
And while she cried, the Babe is mine!
The milk rush'd faster to her breast:
Joy rose within her like a summer's morn;
Peace, Peace on Earth! the Prince of Peace is born.

Thou mother of the Prince of Peace,
Poor, simple, and of low estate—
That strife should vanish, battle cease,
O why should this thy soul elate?

Sweet Music's loudest note, the Poet's story—
Didst thou not ever love of Fame and Glory?

And is not War a youthful King?
A stately Hero clad in mail?
Beneath his footsteps laurels spring;
His earth's majestic monarchs hail
Their Friend, their Playmate! and his bold bright eye
Compels the maiden's love-confessing sigh.

"Tell this in some more courtly scene,
To maid and youth in robes of state!"
And therefore is my soul elate,
War is a ruffian, all with gold defiled,
That from the aged father tears his child!

"A murderous fiend, by fiends adored,
She kills the sire, and starves the son;
The husband kills, and from her loins
Stands all his widow's wail and woe;
Plunders God's world of beauty; rends away
All safety from the night, all comfort from the day.

"Then wisely is my soul elate,
That strife should vanish, battle cease:
I'm poor and of a low estate,
The Mother of the Prince of Peace,
Joy rises in me, like a summer's morn;
Peace, Peace on Earth! the Prince of Peace is born!"

MISCELLANY.

STATE OF RELIGION IN NORWAY AND SWEDEN.

The following is from Conway's Journey through Norway, a work lately published in London.

"Norway, from the geographical position of the country, and the little intercourse with strangers, ought certainly to be able to boast as pure a morality as Sweden, a country more connected with surrounding nations; but I have reason to believe that the standard of morals is considerably higher in Sweden than in Norway. And with respect to the comparative attention which is paid by the inhabitants of Sweden and Norway to the public ordinances of religion, and to the observance of Sunday, (no bad criterion of the morals of a people.) I can state with certainty, that Norway is very far behind the sister country. In the interior, indeed, zeal is occasionally to be found among the pastors, and a disposition to profit by it on the part of the people. It is that there should be so many obstacles to the indulgence of this disposition. The parishes are so large, that duty is performed in different parts of the parish on different Sundays, and sometimes more than one parish is served by the same minister, and many are hardly served at all, there being no fewer than forty-six parishes in Norway without ministers. The parishioners, have, therefore, few opportunities of public education. Add to this, that the mountains, and lakes, and rivers, are often impassable from storms and floods, and that that book, which might in a great measure supply the want of public instruction—the Bible—is in few hands, and difficult to be obtained; and the surprise will rather be, that so much that so little religion is found in the interior of Norway.

"In the islands, which are scattered in hundreds along the western coast, the obstacles to the religious improvement of the inhabitants are still greater, and religion is accordingly at a lower ebb. Many islands are without one cure, and are so far separated, that many must go so far as thirty miles to the parish church, an undertaking evidently impossible in the winter season. On the west coast of Norway, a church that is visited by the pastor four times a year, is not considered to be neglected; and in some places the price of a Bible (when one is to be got) is one pound.

"The progress of genuine religion in this part of the continent has been very slow. The Catholic faith, introduced by Olaf at the point of the sword, had a long and arduous struggle with the relics of paganism, whose superstitions even now continue to have a strong hold upon the minds of the people, especially on the western coasts and in the inland districts. The Christianity that existed in Norway down to the middle of the last century was merely nominal, combining the vices of ignorance and the delusions of an erroneous worship with the delirium of a hideous mythology. About this time some attempts were made by certain teachers to apply the remedies of a sounder doctrine, and purer morality, to the prevailing diseases of ignorance and vice; and some little progress had been made, when their endeavours were frustrated by the interference of the government. These teachers yet retain in Norway the appellation of the Seven Stars. About 1778, a young man not then 20 years of age named Franz Neilsen, arose, professing himself a reformer of the irreligion and vice that prevailed in Norway, and travelled through almost every part, preaching more scriptural doctrines than those either taught or professed, and denouncing the immorality of both the pastors and their flocks. A considerable effect followed the progress of his error. Subsequently to this, and until his death, which took place about 15 years ago, he prosecuted his design with more discretion, but not with less success. He wrote many volumes of theology and morals during his life, and those are prized by his followers as they prize the Bible. It is supposed that there are at present between twenty and thirty thousand persons in Norway, dissenters from the establishment, and professing the doctrines of Franz Neilsen."

BIBLE DELINEATIONS OF CHARACTER.

From Dr. Wayland's New-York Sermon.

It is to be remembered, that the Bible contains by far the oldest memoirs of our race. Much of it was written by men who had scarcely emerged from the pastoral state, and who had acquired but little of the knowledge, even then possessed, either in the arts or the sciences. There was nothing in the circumstances in which they were placed, to give elevation to character, or beauty, or sublimity, to their conceptions of it. And yet, these conceptions are most strikingly diverse from

every thing which we elsewhere behold in all the records of antiquity. The heroes of the pagan classics are, for the most part, either sycophants or ruffians, as they are swayed, alternately, by cunning or by passion. The objects of their eulogies are trifling and insignificant. Their narrative is valuable, neither for moral instruction, nor yet for elevated views of human nature, in the individual or in society, but for bursts of eloquent feeling and delineations of nature, everywhere the same, and always speaking the same language into the ear of Geniuses. The world, in its moral progress, has long since left behind it the ancient conceptions of distinguished character. Who would now take for his model Achilles, or Hector, or Ulysses, or Agamemnon? What mother would now relate their deeds to her children? How different a view is presented by the holy company of Patriarchs; Abraham, that beautiful model of an eastern prince; Moses, that wise legislator; David, the warrior poet; Daniel, the far-sighted premier; and Nehemiah, the indefatigable patriot. The world still looks with reverence to these moral examples; they are still as profitable models for contemplation as they were at the beginning.

But if we would consider this subject in its strongest light, bring together scriptural and classical characters of the same age. Contrast the history of Eneas by Virgil, the most gifted and the most humane of the Roman poets, with that of St. Paul, as found in the Acts and the Epistles. Contrast the faithless, vindictive, gross, cowardly, and superstitious freebooter, with the upright, meek, benevolent, sympathizing, and yet fearless and indomitable apostle. Or, if the thought be not profane, compare the most splendid conceptions either of ancient or modern times, with the character of Jesus of Nazareth, as it is delineated in the Gospels. We say, then, that if we would gratify our taste with true conceptions of elevated character, if we would satisfy that innate longing within us after something better and more exalted than our eyes rest upon on earth, it is to the Bible that we shall be, by the principles of our nature, irresistibly attracted.

STUDY OF ANATOMY.

At a former session of the Legislature, the House of Representatives appointed a committee on the subject of giving to the study of this important science the sanction of governmental authority and patronage. Mr. Davis, chairman of this committee, has presented an able Report, in which he presents many important facts in relation to Anatomy, touching its history and philosophy. The necessity of a knowledge in the science in the practice of Medicine, and more apparent to every careful observer; and the want of this information has undoubtedly led many a boasting quack practitioner to a course in which life has been sacrificed. The great question before the Legislature seems to be, who shall be the subjects of this dissection? To ensure that all unlicensed quacks of the poor and of strangers shall be such, seems to be a hard case, especially if we place ourselves in their situation. The statements in the conclusion of the Report are as follows:

1st. Anatomy is an important science, whose successful cultivation and improvement is of essential interest to all classes of the population of this Commonwealth.

2d. Dissection for anatomical purposes is highly laudable, and deserving of public encouragement, so far as it can be done without violence to the feelings of surviving relatives or friends.

3d. That the laws of the Commonwealth, which now act indirectly on the study of anatomy, require change, and that the study of anatomy should be legalized.

4. For this purpose the Committee propose so far to alter the statute of 1815, for the "protection of the sepulchres of the dead" as to authorize the proper Municipal authorities in the city of Boston, and in the several towns of the Commonwealth, to deliver to any physician, regularly licensed according to the laws of this Commonwealth, such dead bodies as may be required to be buried at the public expense and which shall not be claimed by any one person, whether kin, or friend, or acquaintance, within twenty-four hours from and after death. This permission should be accompanied with restrictions, that the physician receiving a subject, after he had used it for scientific purposes, should be bound to have its remains properly interred, with the religious funeral rites, that a Christian people ought to require and must approve.

5. The power, authorizing the Courts to dispose of bodies of executed criminals for dissection should be repealed.

6. That the penalty for disintering dead bodies, or for receiving them, knowing them to have been so disintered, should be increased, so as effectually to guard against any attempt to transgress those limits for the study of anatomy, which this enlightened Legislature may designate.

The subject of legalizing the study of Anatomy being now before the Legislature of this State, Dr. W. V. Allen of this city delivered a lecture on the nature of the science on Wednesday evening, in the spacious chamber of the new State House, in which our Representatives assemble. The attention of a numerous audience was fixed on the illustrations given by the learned Doctor for nearly two hours. He opened with a review of the history of the science, and then, by means of many elegant and accurate engravings, which he held up to the view of the spectators, most surprising but uniform facts in the structure and formation of the human frame. He exhibited thus to the sight—the lungs, the heart, the intestines, the brain, the bones, &c. with appropriate remarks on their respective uses and offices in preserving and continuing life and action. He spoke with the clearness of the circulation of the blood through the veins and arteries, and of the manner in which it moved, with systematic neatness from the heart to the extremities, and to every portion of the body. He gave illustrations of the manner in which a sudden injury of the parts might occasion immediate death. And in speaking of injuries from a fall, or from other accidents, he showed the necessity of a knowledge of Anatomy to the safe practice of Surgery. A surgeon unskilled in Anatomy, called to operate in cases which he named, would almost certainly occasion death, from his incompetency, not knowing the relations and dependencies of veins, arteries, &c. the knowledge of which is indispensable. He produced instances which in his own information, in which great sufferings had been endured by those unfortunate persons, who had fallen into the hands of ignorant practitioners. We think it could not but be apparent to all who attended the Doctor's observations, and illustrations, that the study of Anatomy, by dissection, from the almost inexpressible minuteness and number of the parts in the human body, was indispensable. He entered into no train of reasoning on this fact; this he said belonged to the civil lawyer, before whom the subject was now pending; but he showed the impossibility of an accurate study without actual experiments on the human body. We were pleased with a very important moral remark, which he took occasion to make, from the circumstance that a likeness to the structure in man prevails in other animals, from the largest to the smallest, which evidence the certainty of one conception in the Creator, and assures us of His existence and His infinite wisdom.

VIRUS OF SMALLPOX, VACCINATED.

Dr. Ozanam, of Lyons, presented to the French Academy, at a late sitting of that Institution, a paper in which some discoveries respecting the various matter were made known, which, if anything but imaginary, are of the greatest importance. He states in this communication, "Ist, that he has ascertained that the matter of smallpox, if mixed with fresh cow's milk, produces an eruption similar to that of the vaccine virus, and has the same faculty of propagating the vaccine disease in man, but that it was imported into Europe about the 6th century, by the Moors of Spain; 2d, that the vaccine is real variola, but of the most benign species; 3d, that by inoculating with the vaccine virus alone, or with that of variola mingled with fresh cow's milk in very small quantity, we obtain generally as many pustules or punctures,

and that the pustules are the real smallpox, which guarantees children from this malady, in its state of malignity." If we are thus to have a fountain of vaccine virus, which will be opened just at the periods when it is most in requisition, less attention will be required than at present to preserve the virus at all times fresh and in abundance. If there be any truth in the opinion entertained by many, that the matter is modified and deteriorated by passing through the human constitution, we have here an easy mode of obtaining such as is free from these suspicions; and a third convenience which will result from this discovery, if it proves correct, will be found in the facility of procuring fresh virus in countries where vaccination is rarely or never practised, and which are remote from those which are experiencing its inestimable blessings.

[Boston Med. and Surg. Journal.

Means of arresting the progress of Pauperism.—It would be an easy matter to fill at least one number of our paper, with the published opinions of wise men, respecting the direct and sensible influence of Christian instruction, to save men from the habits that end in poverty and distress. It has been abundantly proved, in every possible form, that no system of means is so effectual in doing away a corrupt and corrupting pauperism, from all the families of a given town or parish, as a system of Christian instruction.

Some men, however, complain that so much money is expended for the support of Sunday-schools, churches, ministers, &c. It would be well for such persons to look at the money which is expended for the support of those who live in its direct or indirect effects, has reduced to the condition of paupers. Christian instruction is designed to save men from these degrading habits which are so destructive to their own bodies and souls, and for the indulgence of which the community has, in the end, to pay—let us see at what rate.

The article of tea for the public poor of the city of Philadelphia costs in one year, \$1174; brown sugar, \$1682; molasses, \$2765; milk, \$1350; flour, \$9,847; and the salaries and wages of persons employed in the establishment is nearly \$4000.

The friends of Sunday-schools should know how much the successful prosecution of their labours is worth, as a matter of *crime economy*, merely; and it is well for their opponents to understand that the vicious courses which institutions of religion are designed to check, cost something, as well as these institutions themselves.

We do not know of a single Sunday-school in the U. States that costs so much money annually, as it costs to sweep the chimneys of the Philadelphia Alms-house! *vit.* \$133. [S. S. Journal.

A NARROW ESCAPE.

A correspondent of the Journal of Law, communicated to that paper the following case which came under his own observation.

Nearly thirty years ago, being a juror at court, where a man was indicted and tried, for passing a counterfeit note of the Manhattan Bank, the prosecution had progressed, and to all appearance the man was guilty of passing the note, knowing it to be a counterfeit; Mr. D. L. the president of the bank, with his name on the bill, one of the witnesses, testifying, that, to the best of his judgment, it was a forgery. At this juncture of the prosecution, the cashier of the bank, Mr. H. R. with his name also on the bill, was put to the stand, and without the least hesitation, pronounced the bill to be a good one, saying, "if the court and jury have any doubts, send the bill to the bank, and I will exchange it."

If it had not been for this last witness, this poor man would have been doomed to suffer the punishment of the State prison, for a long series of years. It is one instance among many to impress on a court and jury, how necessary it is to investigate cases of criminal prosecution, with the most scrupulous integrity.

Justice Yates.—The late Mr. Justice Yates was heartily opposed to the frequency of actions of slander, which generally occasion a great waste of the public time, by courts and juries, to the real injury of both parties, and for the benefit of nobody except the lawyers. On one occasion, this judge in company with Mr. Justice Smith, was holding a Circuit Court in a remote county, when a trifling action of slander came on for trial. Alarmed at this symptom of restless litigation, so dangerous to the honest economy of the country, Judge Yates commenced his charge to the jury, with these emphatic words, "Gentlemen of the Jury, with the blessing of God, and the assistance of my brother Smith, I mean to put an end to actions of slander in this county."

[Communicated.

Judge Chase.—On an application made to Judge Chase in the course of a cause, the plaintiff's attorney presented his own affidavit, which he had taken care to make quite full enough. The affidavit having been read, the judge thus addressed the learned counsel, in the face of a crowded audience, "Sir, you have laid me under a particular obligation. In that affidavit you have sworn to a point of law, which I have been doubting about for twenty years." The counsel never made Judge Chase's circuit again.

The Supreme Court.—We find the following high compliment to our Supreme Court in a foreign work. We are glad to see that sensible foreigners can discern so much merit, where some of our own politicians can see so little. The Supreme Court of the Union is, in truth, the Palladium of this confederacy, and we cannot deem highly of the principles or the understandings of those who wantonly assail it.

[Salem Register.

"There is, at Washington, a power which has neither guards, nor palaces, nor treasures; is neither surrounded by clerks, nor over-loaded with records. It has for its arms, only truth and wisdom. Its magnificence consists in its justice and the publicity of the acts.—This power is called the Supreme Court of the United States."

The Religious Instruction of the Colored People.—A writer in the Richmond Religious Telegraph urges the duty and importance of giving religious instruction to the colored people. On this communication the editor of that paper remarks: "To make such instruction effectual to their reformation, the writer shows that the most direct and practical mode, is that of reading the Scriptures to them, and teaching them orally.—He shows that it is, in his view, highly inexpedient and even dangerous to the peace of the community, to teach them to read and write, while in their present condition—and that even if they were thus

taught—it would be of little or no benefit to them. Few of them would read the Scriptures, unless they regularly received oral instruction, and were carefully taught the great truths of our religion. Like others, they would neglect to make their knowledge of letters subservient to their moral and religious improvement. And they would be tempted, and might use it for the worst of purposes. The writer shows that this is by no means indispensable, nor even the shortest way to teach them the great truths which concern their salvation. The best method of doing this, as he has ably and fully illustrated, is by oral instruction."

Imprisonment of Women for Debt.—It appears from the report of a trial recently had in Boston, and published in the evening Gazette, that women may be confined in the common jail for debt—and further, that the law admits of no consideration for the situation of the female. She may be a mother, surrounded by a family of helpless children—she may need the assistance of friends in the hour of peril and distress—but, for these circumstances, the law makes no allowance. The unfortunate woman, at whose trial these points of law were elicited, and who had applied for a *habeas corpus*, to test the legality of her imprisonment, was at last remanded back again to close confinement! [Ed. Reporter.

Illinois College.—A bill to incorporate this institution is before the legislature of Illinois. A member proposed to limit the land which shall belong to the college to 300 acres. On this proposition the editor of the Jacksonville paper remarks: "We know not how much land the trustees wish to hold, but to carry into successful operation their plans, we should judge they will need more than Mr. T. wishes them to own. So long as they do not ask any pecuniary aid, we cannot see any objection to their owning as much land as they desire, provided they pay for it. The more land they have under cultivation, the cheaper will be the tuition of the sons of our citizens. The aim of the trustees is, we believe, to make working men of the students—and we trust our rulers will present no barrier to their having sufficient room to work in. The design of this Institution is to give the youth in our State an opportunity of obtaining a thorough education at the least possible expense, and we hope no obstacle may be thrown in the way to the accomplishment of this design."—*id.*

Transylvania University, Lexington, Ky. Rev. Dr. Alva Woods, President and Professor of Intellectual Philosophy. The Medical class contains 211 students; the Law class, 24; the Academical, 141, part of which are in a preparatory school. Total, 376.

The New York University.—The prospects of this Institution are extremely favorable. Nearly \$120,000 are subscribed, and it is expected to go into operation next autumn. At a meeting of the Council on Monday evening, the following gentlemen were elected to the offices mentioned: Hon. Albert Gallatin, President of the Council. Gen. Morgan Lewis, Vice President. Samuel Ward, Jun. Treasurer. John Delafield, Secretary. Rev. James M. Matthews, D. D. Chancellor of the University.

These appointments, we understand, were unanimous, and cannot fail to be highly satisfactory to all the friends of the University.

[New York Paper.

MONSIEUR ACADEMY.

To young men desirous of preparing for the Ministry. The Trustees of Monsieur Academy allow from their funds to beneficiaries of the American Education Society ten dollars a quarter, or their tuition and board in the boarding house at seventy-five cents per week at the option of the student. Beneficiaries are also allowed the free use of necessary classical books, and receive aid from an efficient Female Education Society.

From the number of pious young men in the academy, from the morality of the village, and from the rigid course of study pursued, it is thought parents may find it for their interest to send their children to this institution.

[Communicated.

CARDS.

Permit me, through your paper, to acknowledge the receipt of twenty dollars from the "Ladies Sewing Society," to make me a life member of the American Tract Society; and also fifty dollars from Mrs. Abigail Davis of New Ipswich, N. H. to constitute me an honorary member of the A. T. S. F. M. While I receive these charities as a token of individual attachment, I esteem them as a still more interesting expression of the feelings of the Donors in respect to the common cause of our Saviour.

DANIEL S. SMITH, D. D.
Concord, (Mass.) Jan. 1851.

The subscriber gratefully acknowledges the receipt of forty dollars from individuals of the South Church and Society in Braintree, to constitute him a member for life of the American Education Society. L. MATTHEWS.
Braintree, Jan. 12, 1851.

VALUABLE ENGLISH PUBLICATIONS.

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DISCOURSES delivered in the Murray street Church, New-York, on Sabbath evenings, during the months of March, April, and May, 1850. By Drs. Spring, Cox, Skinner, Dr. Watt, Miller, Sprague, Canavan, Woodbridge, Rice, Wayland, Woods, Southgate and Griffin.

Two Essays. 1st, On the assurance of faith. 2d, On the extent of the atonement, and universal pardon, in which the views of T. Erskine are particularly examined. By Ralph Wardlaw, D. D.

Feb. 9.

Feb. 9.

Feb. 9.

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Feb. 4.

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A SECOND BOOK FOR READING AND SPELLING.

LIVING. By Samuel Worcester, author of a Primer for Schools.

This work is designed to be used next after Mr. Worcester's or any other Primer or First Book, and to be the children who have acquired the rudiments of reading and spelling. For this purpose, it is embellished with great number of original cuts, illustrative of the reading and spelling, which are short and simple, and adapted to the attention of children; most interesting and engaging such as they use & understand. At the end of each reading lesson, the most important words contained in them being in columns and arranged according to the difficulty of spelling, and so divided and adapted to the scholar in determining the correct pronunciation, for which he must be the reading and spelling lessons may be taught at the same time. Those who have used Worcester's Primer are aware of his peculiar talents in rendering these words "very subjects" interesting to children, and to them it is sufficient to say that his Second Book has the same simple and attractive character as the first.

A new edition of this work, containing 96 pages more than the first, is this day published by RICE, WOODS, LORD & HOLMES.

Feb. 9.

JUST published by PRICKER & PARKER, No. 9, Cornhill, DR. CORMAN'S SPEECHES in the Board of Overseers of Harvard College, Feb. 3d, 1851.

Feb. 9.

CHURCH MUSIC. American Psalmody: A Collection of Sacred Music, comprising a great variety of Psalm and Hymn tunes; set pieces, anthems and choruses, arranged with a figured bass for the organ or piano-forte, to which is prefixed a new system of teaching musical notation, or the art of singing upon the regularly inductive plan of education, adopted in other branches of science. Designed for the use of schools and private parties by E. W. Rice, Jr. and D. Dutton, Jr. second edition, greatly enlarged, with alterations and improvements.

Also, the Stoughton Collection. Just received and for sale by CROCKER & BREWSTER, 47 Washington street.

Feb. 9.

NEW GOODS.

BREWER & BROTHERS have received per "Charlemagne" from Havre, "Comptoir" of London, and other recent arrivals, large additions to their assortment of

Medicines, Perfumery, London Brusk, &c.

Families may always depend upon finding at their store articles of the first quality at reasonable prices. Those who do not furnish themselves readily at their accustomed apothecary's shop, will find it more to their advantage to serve here; as it is our intention to be supplied with all rate and scarce articles in the line.

Our Wm. A. Brewer holds himself in readiness to wait personally upon our friends and the public at any hour of night.

(2) The smallest favors gratefully acknowledged.

FOR administering medicine to children and adults, in a recumbent position, without their tasting, or being able to resist its passing into the stomach.

For sale by BREWER & BROTHERS, Nos. 50 and 52 Washington street, EBER'S WIGT, 46 Milk street, and JONAS P. FRANK, corner of Federal and Williams street.

Feb. 9.

CHURCH BELLS.

THE subscriber has on hand and offers for sale at a reduced price, an extensive assortment of superior tone, Church Bells, varying in weight from 200 lbs. to 3000 lbs. each. They were cast at the Foundry of the late Boston Copper Company, and are offered less than the usual price to those that concern; a satisfactory warranty will be given on the purchaser against their breaking, or casting out of date of use. The subscriber continues to cast bells of any size wanted at short notice. Broken bells reset at a low rate.

HENRY N. HOOPER.
Corner of Liberty Square & Battery March 2d, Dec. 29, 1850.

THE MERCHANTS INSURANCE COMPANY

IN Boston, conformably to the requirements of their Charter, give notice that their capital stock is \$500,000, the whole of which is paid and invested in securing to laws, that they make insurance on Vessels, Cargoes, and Freight, against the perils enumerated in their policies, and that they make insurance on Buildings and Property on shore against Fire on such terms and conditions as the parties may agree to in an annual meeting, and paying thirty thousand dollars on a risk.

JOS. H. B. PRICKER, President.
SAM'L W. SWETT, Sec'y. 65* Jan. 26, 1851.

To Clergymen, Sunday School Teachers, and others.

A KEY has in press, and will publish early in the spring of 1851.—THE POLYGLOTT POCKET BIBLE, the authorized version with the original languages and passages in the centre.—This is the first pocket edition of the Bible, with parallel references, ever published in the United States. It will be on a superlative paper, beautifully printed, and of elegant and convenient pocket size, and is the most portable and convenient pocket Bible ever published.

The Rev. H. Hume, in his Introduction to the Study of Scripture vol. 2d, page 257, says, "This edition is the most elegant and useful of all the pocket Editions of the entire English Bible, with parallel references, and contains a new selection of upwards of 10,000 references to passages that are ready at hand."

The following letter on the subject of the intended publication of the POLYGLOTT BIBLE, by L. A. KEY, is from the pen of the Rev. Dr. Thomas M. Allen of this city, the publication of which is deemed proper here.

Philadelphia, 5th Oct. 1850.

DEAR SIR:—It has given me great pleasure to learn, that you have undertaken to give to the public, a new, correct, and elegant, stereotype copy of the ENGLISH POLYGLOTT POCKET BIBLE, with its marginal references and readings in a middle column.

So far as I am able to judge, after several years' constant use of this Bible, I think the marginal references and readings are more correct and useful for all common purposes in many respects than the former edition. The Greek, Hebrew, Syriac, and others, are too numerous, and many of them entirely useless to the Christian in the closet, or the scholar in the class; and are so important and so important, when provided into the margins of a pocket Bible, while those of Polyglott are few, yet containing all that is really important, and by a very ingenious arrangement, are placed without confusion in a small middle column, without injuring or obscuring the face of the page.

The English copies of this Bible are too few and long for convenient use, and the price is too high for common use. But your arrangement to reduce both the page and the price, and yet to retain all the benefit and beauty of the Bible, will enable you to the merit of having put into the hands of the youth of your country, a reference Bible every way suited to the closet, the Sabbath School, and the Bible Class. And should your design be carried out, it will be a most worthy and commendable one, which we cordially expect, you cannot fail of accomplishing a most extensive sale. The necessities and the convenience of the whole community call loudly for an American Edition of this valuable and well-arranged Bible.

Wishing you all possible success in your most praiseworthy efforts, and full remuneration for your risks and cares, and labors, I remain, Dear Sir, your friend, and servant in the Gospel.

THOMAS M. ALLEN.
Pastor of the First Presbyterian Church.

Mr. L. A. KEY.

Further recommendations could have been easily inserted here; but the above contains such full and satisfactory evidence of the nature and utility of the work, as to preclude the necessity of any thing more.

Nov. 19.

FRANKLIN INSURANCE COMPANY.

THE FRANKLIN INSURANCE COMPANY give notice that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, which is all paid in, and invested according to law; and that they make Insurance against

on Buildings, Merchandise and other property. They also insure on MARINE RISKS, to an amount not exceeding Thirty Thousand Dollars on any one risk. Office No. 49, State Street